

Silent Meeting,
A
WONDER to the WORLD,
Yet Practised by the
APOSTLES
And Owned by the
People of God,
Scornfully called
QUAKERS.

L O N D O N.

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Silent Meeting
A
WOMAN TO THE WORLD
APOSTLES
People of God
Specially called
QUAKERS

1660
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FOR THE
THE FIRST TIME, at the signing of the
THE HARMONY, IN A STATE, 1860

Silent Meeting,

A WONDER to the WORLD;

Yet practised by the *Apostles*, and owned by the *People of God*, (scornfully called

QUAKERS.

Reader,

HAVING formerly passed through a two-fold Ministry; First, As a Gifted-Man in the National. Secondly, as a Baptist: And now brought to wait on God in Silence, it is a wonder to many; upon which the Lord hath led me forth to publish this Paper, and make it a Free-gift unto those who desire some satisfaction concerning Silent Meeting; in which I wait on God for a Purer Ministry, if he please to bring me unto it, or if I fall short, (like *Moses* to dye on Mount *Nebo*) and onely see it afar off, *his blessed will be done*.

I preaching first in the National Ministry for hire, selling my Sermons at my best Market, and afterwards being took off from that merchandizing, becoming a Baptist, and preaching freely without selling, did not think my spiritual condition to be very good; but the Eternal God; who empties from Vessel to Vessel, to take away all the Carnal Taste, did not suffer me many years in this Estate; who by a further discovery of himself, brought me back to Silence, that I should wait with the despised Remnant called *Quakers*.

And as one alone from the Tumult or outside of a Wood can easiest hear the Clamours and Outcries within, so I being come forth of the Forms and Forrest of the World, unto a

Das. 1. *holy Silence*, by the power of *Jesus Christ* within me, could the better discern to see and view *the various Sects and Forms* in their Congregations, how-unlike the most part were unto the true Spouse of Christ; which with a heavy burthen on my spirit, I beheld their Parochial Assemblies to appear something like *Nebuchadnezzar's* Image in the Golden head; but upon a through observation in the Life, Fruits, and Conversation, as the Iron and Clay, Barren, Fruiteless, and Emptie, having the Imitations and Forms of Godliness, but denying the Power of Christ, in leading forth the Creature.

Lu. 15. 17 When thus, like the returning Prodigal, I came to look on my self within, I saw how I had fed on husks; but God (my Father) had Bread enough: And although Arts, Sciences, Teaching for Hire, getting of money, with such Carnal Delights, quieted flesh a while, as a Rattle or Pipe doth a Child, for a time without the Breast: Yet now the Immortal part seeing its Emptiness, and coming to the true Hunger and Thirst after Righteousness, nothing but an Eternal God would Satisfie, to give that Bread, Flesh, and Drink of Life, whereby a poor Soul may grow in Grace, and in the knowledge of God; but those that live and depend onely upon outward Forms, and visible Things, the same deceive thousands, who thereby fall short of what they imagine.

John 6
3^d. 53.

I now see that he is *no true Minister of Jesus Christ*, but who is led forth by his Spirit, and such we rejoyce to hear declaring the things of God: otherwise upon Meeting we sit silent in the Tongue, yet having a heart full of praises, where we Worship God in Spirit and Truth, who makes our bodies Temples for the same Spirit; not speaking by hear-say, and humane Arts, but lay all that down; when *earthly thoughts, earthly words, and earthly works* are all laid aside, and the Temple within us is ready, the Light of Christ shining in it, and the Lord with a further Manifestation of his Love, enters it by his Eternal Power; whereupon we can truly say, that the Lord's presence is amongst us, feeding of his Flock, and making us feel the power of an endless life.

John 4.^t
23^d.
2 Cor. 6.
16.

As one must come forth of the house which intends to see it round about; so we in obedience to God being separate and

and come forth from the world, can the better see how the major part of people come to *their Worship*, as to a *Market*, ^{1 Cor. 6. 17.} dressed up in *their Fashions*, with their Tongues in Carnal Discourse, both going thither, and returning back; the Eye gazing upon Vanity and Filth; the Ear ready to receive such stuff as defiles, and the Heart as an Anvil to Forge within; whereby they come, not enquiring, like the Spouse of Christ, *Cant. 1. 7.* or as a people to do the Work of God; as a true Wife to rejoice in her Husband; but as an Harlot, that wantons and sports her selfe; yea, if they stay a while for their coming together, what Scoffing, Playing, Quarrelling, Carnal Talk, Unseemly Behaviour, and Sinful Actions are taken up amongst them! woful experience can testifie.

And among such people I poor wretch did once spend some time, selling them words which they paid for, but did not keep them; using pleasing expressions, and speaking by hearsay (*as others did*) and not upon experience from Christ within me; but by imitation; as Players on a Stage, assume the Names, and act the person of Princes, Nobles, &c. but being come off, and unmasked, they are no such men; yea, I was perswaded then, that flesh must sin, and have its lusts fulfilled; while I was in the body, not seeing that all filthiness of flesh ^{1 Cor. 7. 1} and spirit must be cleansed, or else Holiness cannot be perfected in the fear of God. And with comfort I write this Truth, That I have found and felt more of the Lords presence in one Silent Meeting, then I have done in a hundred Sermons preached by me in times past; and though then I did deliver them with much zeal. But this is

A Wonder to the World, who have given their Money ^{1 Cor. 5. 17.} for that which is not Bread; buying the Letter of their Priests that chide them for sinning, yet say, they must continue sinners while they are in this body, telling the people that God must do all for them, and in them, yet bid the same people to get Faith, get Repentance, &c. So that the new Creation in making a new Creature, is a Mystery unto them that are thus ignorant, ^{1 Cor. 5. 17.} which affirm, that people must live in sin until they die; as if God had laid a necessity upon the crea-

1 Cor. 10. 5. Creature to offend him; therefore they own no Light within, nor power of Christ within, whereby to bring each thought in obedience; but rather like the *Athenians*, they mock at what they understand not, *Acts 17. 18.*

2 Tim. 3. 15. Take heed therefore, both you that sel Scripture-Letter for money, and you Hearers, which think you buy it; for thus *Simon* the Sorcerer thought with his money to purchase the gift of God; but his deceit deceived himself, and he went without it, *Act. 8. 20.* And do not think that speaking, hearing, and reading the Scriptures, sufficeth to make you wise unto Salvation; but consider, how it must be *by faith in Christ Jesus*. So except Christ in Spirit be within, to work Faith and Obedience, the seeing, hearing or reading the Letter avails little without us: for the Letter of former Scriptures, the Scribes, Pharisees and persecuting Priests had, who crucified Christ; as many now have the Letter also, yet to little purpose whilst they seek to destroy the works of the Spirit: Nor doth Christ say, That there is Eternal Life in the Scriptures; but reproves the Jews, who thought so, yet would not own him who was the substance of all.

Lob 5. 39. Look therefore, by the Light of Christ within you, unto whom ye yield your selves in your members to obey, as Eyes to see, Ears to hear, and Tongues to speak, Hearts to think, &c. For therein you are servants, whether in Power for doing good, or under the Devils power by living in sin, and whether you live after the flesh in the Devils Power, or after the Spirit in Gods Power, may be easily known by the minde within of each man and woman: for upon what the mind is carryed with most eagerness, joy and delight, in Earthly things, or upon Heavenly things, in that estate you are at present, of Flesh or Spirit, either for Heaven or Hell, *Rom. 8. 5, 6, 7.* Yet I advise you not to take up this or that outward Form, but to seek for that Pearl, and sell (or part with) all earthly affections to buy or obtain it, *Matth. 13. 45.* even that Kingdom of God to be within your selves, which is in the Sanctified Ones: for God manifests himself in the Creature, making his people partakers of the Divine nature, *2 Pet. 1. 4.* standing things invisible to be understood, even his Eternal

Power,

power, &c. So that he leaves man without excuse, *Rom. 1. 20.* And for that Spirit which leads into these Truths, we silently wait: And this was

Practised by the Apostles, who had from Christ two distinct Commissions for going forth to preach: The First, *From Christ in the flesh, before his death, Luke 9. 1. 10.* which lasted but a time; for although they could cast forth Devils, whilst it held, yet being ended they could not do it, *Luke 9. 40.* and in this they went onely to the Jews. Their Second *Mat. 10. 5* Commission was to all Nations, *Matth. 28. 19.* both to Jewes and Gentiles; given them by a risen Christ, and confirmed by the Holy Ghost, or Christ in Spirit, about Fifty dayes after, *Acts 2. 1.* during which time, although they Prayed, yet they did not go forth to preach unto the people, until they *Act. 1. 14.* had that Spirit which they were commanded to wait for, as *Eph. 1. 13.* the Seal of their Commission, *Acts 1. 4.* So they were silent as unto Preaching, wherein they waited for that which should lead them into all Truth, *John 16. 13.* Whence note, it was not the Letter, or Christ in the Flesh, that Jesus said should do it; but him in Spirit, who promised his Disciples to come again unto them, *John 14. 28. John 16. 22.* and although he came again to them after he was risen from the dead; yet in the several Promises we may see, how it was the Holy Ghost, or Christ in Spirit, should lead them into all Truth, and bring all things to remembrance; and make them able Ministers of the Spirit, *John 14. 26. 2 Cor. 3. 6.* And such the Holy Ghost teacheth, *Luke 12. 12.* yea, it is said, The Holy Ghost speaketh, *Mark 13. 11.* And the Spirit speaketh in them, *Mat. 10. 20.* And what injuries are done to them, is taken to himself, *Mat. 25. 41.*

Thus being at Jerusalem, all in one place, with one accord (as they were commanded to wait) *Acts 1. 4. Acts 2. 1.* in that Silent-Meeting they received what they had waited for, which made them able Ministers of the Gospel: And then Peter began to speak, *verse 14.* This being the Order of their second Commission, and is to hold unto all that look for Christ's spiritual coming into their flesh, to make them able *Job. 4. 9.* Gospel-Teachers, & their bodies a habitation and temple for the

the same Spirit, 1 Cor. 6. 19. Eph. 2. 22. Therefore it is not Christs spiritual coming in another Saints flesh, which I feel, that gives me comfort; but when the same Holy Ghost; even Christ in spirit dwelleth in my body; I then can witness it, by his Eternal Power within, who is my Light and my Saviour: But this is a strong Lesson to the World, who cannot receive or know this Spirit promised to be in the Saints, John 14. 17. Yet this remember, that he *who hath not Christ in him, is a Reprobate*: Which Scripture Truth, and Gospel practice is

1 Cor.
13. 5.

Owned by the People of God scornfully called Quakers: Who coming like Solomon unto self-Experience, in seeing all our joyes, pleasures, profits, or other things delightful to the Flesh, to be but vanity and vexation, we become silent thereunto, not answering, to obey the lusts of the carnal mind, but as dead to the world, that we may live unto God: Even then humane prudence in things of the Lord is laid in silence, and fleshly glory is emptied forth; leaving off to love the World, or the things of the world, as formerly; being as the great dung-hill for the true Convert to keep under his feet, and not magnified in his heart; knowing, that every work and secret thing, both good and evil, must come to judgement, Eccles. 12. 14.

1 John
3. 15.

In which Holy Silence, although the Tongue speaks not, yet the Spirit helpeth, Rom. 8. 26. which the Heart-Searcher be- holdeth: The body in Silent Meetings, resting from labour (which is all the rest in a carnal man's worship) but we go further, with a heart striving to rest from sinful imaginations, and entering upon a true rest in God, of which we feel, see and taste in its beginnings, as an earnest of our blessed Inheritance; desiring Christ may take the whole Dominion in us, to deliver from that bondage of corruption, by redeeming the body from the same, which in part is begun, and shall be finished when Christ is formed, Gal. 4. 19. and the strongest takes the whole possession; but a time we must wait for this as at Bethsada's Pool, until the Lord by his healing water cures his poor wounded Creatures.

Rom. 8. 23

In consideration of such a spiritual Ministry, note Three Things :

1. The work of Moses.

2. Of Christ in Flesh.

3. Of Christ in Spirit.

First, *Moses believed and obeyed, seeing things afar off, yet drank of the Spiritual Rock that followed : but his work was not to hold unto the end in a Levitical Ministry, and paying of Tithes, with material Temple-worship, &c. For he shews, how the Lord would raise him another Prophet to be heard, and who would not hearken to that Prophet (Christ Jesus) in all things. the Lord would punish ; of whom Peter and Stephen spake the same, Acts 3. 22, &c. 7. 38.* Deu. 18. 15, 19.

Secondly, Note, Christ's work in the Flesh, who had a glory with God before the world was, *Joh. 17. 5.* but now assumed a body to sacrifice for sinners, and preached in that body to be the Light, for enlightning the world, to make them Saints, not as if they were such, but that they might be so : shewing how his true Disciples and Followers should forsake all to embrace him ; and they believed he was the Son of God : Yet then, (he being with them in his Flesh) they were ignorant of many things, as the Rising from the Dead, *Mark 9. 10.* and Understanding of the Scriptures, *Luke 24. 45.* and of Christ's Kingdom, thinking it should be temporal, in Israel, *Acts 1. 6.* and of his Sufferings, before he entered into his glory, after his fleshly manifestation, *Luke 24. 21, 26.* Yea, *John Baptist* testified of Christ, yet afterwards sent to know if it was he, *Mat. 11. 3.* Neither doth Christ say, that then in flesh he told his Disciples all things, or lead them into all things, but left that work unto his coming in Spirit, *Joh. 16. 13.* *Joh. 14. 16, 26.* *John 15. 26.* For, although in himself he had the Spirit within, yet to Believers it should not come until he was gone away in flesh ; the vessel of his body being broken, and the Unction therefore, to fill many therewith : where Note, As *Moses Ministry was now at an end,* so also Christ in Flesh should depart and Christ in Spirit would come, to set up a Ministry, and abide with Believers for ever, *John 14. 16.* *Heb. 13. 8.* Ioh. 16. 17.

B

Thirdly,

Thirdly, Consider *Christ's* work in Spirit, which is to abide for ever; But at this the Jewes stumbled, thinking it was in flesh he should continue alwaies; and so they looked for a temporal Kingdom, and outward glory, as many aim at in these daies: whereas his Kingdom is not of this world, *John 18.36.* neither are his Ministers of the Letter, but of the Spirit, *2 Cor. 3.6.* called, *New Testament* (or *New Covenant*;) Ministers, having that written in their hearts be ore promised, *Jerem. 31.33.* *Isaiah 54.13.* *John 6.45.* who should not learn Authors, Commentaries and Manuscripts; as a Shop-book, for a Sermon; but speak from the power of Christ within, as *Paul* did, and the Apostles did; having the Word in the Mouth, and in the Heart, *Rom. 10.8.* For the Scriptures must be preached by the same Spirit that gave them forth, and not onely, by Humane Learning; for Flesh is not able to comprehend the thing of Gods; and who hath not the Spirit is none of his, *Rom. 8.9.* From whence we may speak boldly, That those which have not this Spirit, to preach from it, and by it, they are none of Christ's; and by this Spirit they knew the things of God; who had received it, *1 Cor. 2.10.12.* and this searcheth the deep things of God: So it is plain, That True Ministers must have Christ in Spirit, who speaks in Spirit, *Mat. 10.20.40.* And who heareth, or despiseth them, is said to do it unto Christ, *Luke 10.16.* Therefore we must pray God, to send us such, for men cannot do it by calling one another Bachelors and Masters, and Doctors upon humane Arts and Acts; which is like that of the Jew, *John 5.44.* wherein one man took honour of another: And take heed, least it be with you as it was with Jerusalem; of whom it is now said, ye could not, but ye would not, *Luke 13.34.* And now this 22. day of the 7th Month, the Word of the Lord came unto me, to warn all you in power; and you National Priests (or Ministers) called, Bishops, Deans, Doctors, or Inferior; and you that are Hearers, Know ye, that the Lord is pleading his own Cause, and hath a strong Controversie with you: Therefore take heed what ministry you plead for; and remember what I answered William Pryor, That

That there is no Gospel Plea for *Them* who face *Whore* nance, &c. To you *that was*, and *this is* from the Lord's Spirit, by me his Messenger.

Now as the Apostles *Silent Meeting* was in expectation of the Spirit before promised; so God (in Scriptures) having engaged himself, that in these latter dayes there should be showings forth thereof, we *slowly wait for it*; and who so looks now for this promised Spirit (being a frequenter of *Silent Meetings*) must in the power of Jesus Christ, sincerely strive to have these Three things in themselves:

1. A Spiritual Watch.
2. A Spiritual Touchstone.
3. The Spiritual Scales.

I say unto all, *Watch*; For ye know not when the time of Tryal is, or when the coming of the Spirit shall be; it being as the Winde, which bloweth where it listeth; For flesh loves to break out, and have it's will, and the lusts thereof; therefore *this spiritual Watch* must be truly kept within, to see and note what works are in hand, and what words are issuing forth, and what thoughts are in thee: But those which keep not *this Watch*, do run hastily upon action, and their tongues speake unadvisedly, in hasty Questions and Answers, oftentimes proceeding to Passion, and Rage, like short fits of madness, with their hearts wandering out after folly, and carnal objects, by which means many Professors break forth into filth; yet say, They are Soldiers of Christ, *Psalm 137*, but keep not a *Spiritual Watch* under him; so their tongues are not bridled, nor have they learned to take heed unto their ways.

Therefore, if thou seekest to reap the pure Benefit of *Silent Meetings*, learne first to come unto a pure Silence in thine own self, which is to *listen* to all that is evil, by that Eternal Power of God; so thy tongue, heart and hands shall be under the Faithful Watch, and the Actions without in the body, with thy Actions within of thy mind, as Love, Joy, Desire &c. will by degrees be all brought into true Q-

bedience: which ~~work~~ keeping according to thy measure
 (or Talents received) sin shall not have dominion over thee:
 but thou wilt grow in Grace, and become a Conqueror in
 him that hath loved thee: Therefore remember what
 Christ spake to his Disciples, was also to thee, and me,
 Watch.

Mat. 13.
 37.

Eph. 5. 10.
 Gal. 3. 3.

Secondly, When the work, word or thought, is thus laid
 by the Watch, then bring it to the spiritual Touch-stone; for
 tryal, whether it be good or no, for oftentimes Satan and
 Flesh covers Vices under the names of Virtues, and will ei-
 ther extenuate or lessen a Sin, or else flourish it over with some
 zeal, or pretence of holiness; therefore we must *prove* and
try them in the Light of Christ: which the Apostle sets forth
 by Examination and Proof of a man's own work, 2 Cor. 13 5.
Gal. 6. 4. and thereby is seen what is acceptable to the Lord:
 For God by his spiritual work cometh into a man as a Re-
 finer, to purify; and unto what strength and heat the spiri-
 tual fire in thee is come, so is the melting, trying, and refining
 within, upon proof of thy actions, and taking away
 of dross and filth: Yea, note in words themselves, how some-
 times they are too many; sometimes unsound and untrue; some-
 times too short, in telling but half a truth, &c. Therefore let
 them first be tried by the spiritual Touch-stone, before they
 proceed out of thy mouth, whether they are pure or im-
 pure.

Thirdly, Use the spiritual Scales, to weigh, ponder, or
 consider all things to be spoken or done, before they pass
 from thee: For man durst not let so many filthy words drop
 from his tongue, if first they were weighed or considered
 within at the heart: Yea and Nay, Yea and No, must be
 the same as they are spoken, and so speak the same thing in-
 tended and pretended; for otherwise you are Lyars, and
 Rev. 21. 8. Lyars are for the Lake, to be amongst Dogs, and Whore-
 mongers without: yet with many, lying is common, who
 have not learned to speak the same thing intended; as,
 if you ask them to eat, to drink, to tarry, &c. they will
 say No, yet desire them again, and they will accept it;
 so here they are Lyars: Some in scoffs and mocks, think
 it.

it is witty to speake a Lye, in a Jest: others being asked the truth of a thing, will sometimes flourish and enlarge it, making the same too much, or too little, as in praising or dispraising; in buying or selling, and account themselves expert dealers; and cunning Chapmen, because they can use their Tongues for advantage: whereas they are but *Lyars* in it; and such know not what a *Spiritual Watch* meaneth: Therefore know, That in all such Estates ye are quite out of the *Good Old Way*, or *Way of Truth*; and remember, If any such seem Religious, yet they are not so, seeing their tongues are unbridled, not brought to the Truth, 1am. 1. 26. and their Religion is vain or empty. Yet because you are such, I do not say, you are damn'd: but declare your being captive in fleshly *Babylon*, shewing from the Spirit of God, what must be done by you, if ye are saved.

If any are in Christ, they are new Creatures; and there is a New Heaven, and a New Earth in them: For all their Parts, Members, Faculties, and Abilities; are put to a New Use, the New Heart, and New Spirit is in them; so they Speake and Act New Things from that Law of God written in their inward Parts; and such dare not Vent their Frothy Words, as Flesh did formerly; but now there is a killing of that; as Paul dyed daily; so the new Creature Dyes daily to Sin; he is Dead as to Act in Sin, but Lively to Righteousness; whereas the Sinner is quick to Sin, but Dead and Dull in the things of God; So thou shalt see the difference of these Two Estates; betwixt *Darkness* and *Light*; when thou comest to use the *Spiritual Watch*, *Spiritual Touchstone*, and *Spiritual Scales*, according to thy measure in the growth of Grace, to know the power of an endless life within thee, working and effecting these things; and then thou mayest say, *I now see what pure silence is*; yea, then thou shalt benefit by *Silent Meetings*.

And those that are come to the pure silencing of flesh, to bridle the tongue, to wrestle with the spiritual Wickedness in the high place of the heart; that each Tongue may be brought into Obedience unto Christ, and whatsoever they Act, do all to the Glory of God; such can witness the Power

of Christ in them; and when he please to call them, by his
 Eternal Spirit; to go forth as Ministers, they can best De-
 clare what God hath Revealed unto them. As the Man, ha-
 ving the Devil's cast forth, published in *Prophetie*, how great
 things Jesus had done for him; Whereas they, that preach,
Mar. 9. 20 by hear-say, and humane study; shew, they speak not as the
 Spirit gives them utterance; but with the Tongues of flesh,
 from Carnal Apprehensions: So that, when they preach
 unto the people, it might be objected, *Jesus I know hath*
the Spirit; and Paul I know had it; but who are ye? Upon what
Act. 19. 8 account would you conjure forth spirits out of others, who have not the
 true Spirit your selves?

Therefore let none Assume or Own any other Gospel Mi-
 nisters, then those called forth by the Spirit of God, as
 Christ in Spirit, after his Resurrection and Ascension, con-
 firmed the same, to lead them into all Truth, and bring all
 things to their Remembrance, as able Ministers of the Spirit,
 and not of the Letter, as Carnal men do, who teach one ano-
 ther Humane Learning, and then sell it for Divinity, forcing
 many to pay for it dear rate, even to *Spoiling of Goods, Im-*
prisonment and Cruelty.

But some will object, Their Non-Scripture Distinctions
 of Mediate, and Immediate; Ordinary, and Extraordinary, &c.
 saying, That although the Apostles were so called of God,
 yet they ordained others not so called; and so out of their
 Carnal Inventions, they undertake to consecrate or make
Steeple-houses, Mass-Houses, High-places, or the Tower-houses
 to be Churches, and to be Holy-places; and sit men by their
 Arts and Degrees to preach in such places, &c.

Ans. All their pretences can no more make such places ho-
 ly, then a heap of stones; nor add any vertue thereby into
 the Pulpit, then into a Tub. For God is worshipped in Spi-
 rit and Truth: Nor are true Teachers to deliver any other
 Doctrine than what the Apostles did: Therefore see what
 Qualifications they were to have, *1 Tim. 3. 2. &c. Tit. 1. 6.*
Mar. 16. 17 &c. Now it is not flesh and blood that Reveals this unto
 them, nor the Tongues of Humane Learning, which qualifies
 men thus for the Ministry, but the same Spirit of God:
 There.

Therefore it is common to see those having much Human Learning to be Great Persecutors, and will not take up the Cross to follow Christ, and so cross their own Lusts, Pride, Covetousness, Envy and Filth, but give way unto it, by which means we find so many cruel Priests; For there is scarce any Persecution of Saints but the Priests are chief Actors therein, either by Instigating, or Acting.

Now confides Friends; 'it was that charged on *Thyaira*, for suffering *Jezabel*, who call'd her self a Prophetess, to teach and seduce the people: So these National Ministers call themselves Divines, and Gospel Ministers, yet lead the People in Error; which we now seeing by the Light of Christ, if we do not Discover, Reprove, and Oppose them therein, God will lay the same thing to our charge as he did unto *Thyaira*; For now Jesus Christ will set up his own Ministry: And although he forbade not his Disciples to hear the Scribes and Pharisees, when the Law Ministry was not ended; yet now having finished that work in his flesh; his Spiritual Ministry he hath set up to continue unto the end, and no other are we to hear. And this is the Testimony which the Lord hath called me to hold forth, Therefore hearken unto it.

The 23^d Day of the
8th Month,
1660.

William Britten.

THE END.
